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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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p. 12.

MONTREAL, WEDNESDAY, JULY 6, 1887.

{ \$1.50
PER YEAR

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ECCLESIASTICAL NOTES.

A GOOD EXAMPLE.—The late Bishop Young, of Florida, it seems, bequeathed his whole estate, after the death of Mrs. Young, to the Diocese of Florida, upon certain conditions, one of which is that if, or when a Cathedral is established then it shall be devoted to its endowment. We believe the Bishop died possessed of quite a considerable fortune.

A GOOD YEAR'S WORK.—Six Churches have been built in the Diocese of Florida during the episcopate of Bishop Weed, less than a year. Florida is growing rapidly in population, and the Church appears to be fully keeping up with it.

TERRIBLE IF TRUE.—According to the information given to the *Christian Union* by a large number of Protestant clergymen, not more than five per cent of American artisans in cities habitually attend religious services of any kind. All but two of the letters say that "the attendance is diminishing, and all but one that the neglect is not from unbelief in Christianity."

FIVE REASONS—NOTE THEM.—But what is the use of pleading and working for unity, if we are prepared to concede nothing?

1. Because it is *right*. It is the teaching of God's Word—the only possible way to impress the Gospel effectively upon mankind.

2. It is the duty of the Mother to recall her erring children. They may long refuse to answer, but she must never cease to call.

3. By calling attention to the subject we induce men to think, to reason, to inquire how these divisions came about.

4. By adhering to the true Catholic faith and polity, while we strive for unity, we may lead men to see that it is the one—and the only—possible basis of unity.

5. We may be instrumental, though indirectly, in leading the various Protestant bodies to seek unity with *each other*; and, when they come to seek a basis for such union, they will most probably find, however reluctantly, that there is but one possible ground of reunion—that of the true Apostolic Church.

A SIGN OF THE TIMES.—A Scotch gentleman has procured the publication of a second edition of 120,000 copies of Isaac Salkinson's Hebrew New Testament, 100,000 copies of which he is arranging to have distributed gratis among Hebrew-reading Jews all over the continent. Two missionaries lately came from England to

make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate these Scriptures among their co-religionists. Very few have stated that they had any objection to read the New Testament. It is said too that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been thirty-five years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets, in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah.

NEW DIOCESE.—Colorado has organized as a diocese, and will ask to be admitted into union at the next General Convention. The new diocese has elected as its Bishop, the earnest, hard working and successful Missionary Bishop who has administered the jurisdiction for over thirteen years. Bishop Spalding has proved himself to be a wise master builder. His foresight and prudent management have brought the affairs of the Church into a prosperous financial condition. A respectable Episcopal Fund has been raised, and will be increased when the Board of Missions withdraws its stipend, upon the admission of the diocese into union, an ample support for the Bishop will be provided.

A MISSOURI LAYMAN'S GENEROSITY.—There has been no more handsome or liberal gift in this diocese for many a day than that of a layman of Trinity Church, Kansas City, who has promised to the School of the Good Shepherd (a school for girls, in charge of the Sisterhood of that name), in St. Louis, the means to purchase a much-coveted property—that of the late Capt. Eads. The whole amount of the gift will in the end be about \$45,000. This is indeed a noble gift from one who had just before given to his own parish church building fund \$60,000, which sum, as it is raised and paid back by the parish, goes into the treasury of the American Church Building Fund. This is the largest gift that fund has yet received, and is one of the most munificent, if not the most, that has been made by a Churchman west of the Mississippi. May his example stimulate others to like liberality.

BISHOP STEVENS' FUNERAL.—The funeral of Pennsylvania's beloved diocesan, whose peaceful departure on the morning of St. Barnabas' Day was noted last week, took place in the church of the Holy Trinity, Philadelphia, Pa., on Wednesday, June 15. His remains were vested in his episcopal robes and laid in an oak, wedged-shaped coffin, surmounted by a foliated cross. A silver plate beneath the right arm of the cross bore the following inscription: "The Right Reverend William Bacon Stevens, M. D., D. D., L. L. D., Bishop of Pennsylvania, entered into rest, June 11, 1887, aged 71 years."

ANOTHER GIFT.—Trinity Sunday, there was a beautiful service at the unveiling and dedication of a large and fine chancel window in Cal-

vary Church, Memphis, Tennessee. It was executed by the best London stain-glass artists, and cost, all told, \$2,500, is 18 x 16, and has three lancets; the subjects are the Nativity, the Crucifixion, and the Ascension. The grouping and coloring are exquisite and stand the test of the strongest criticism. It is probably, for its size, as fine a window as can be found in this country. The donor is Mrs. Jacob Thompson, of Calvary church, who came to the chancel rails and delivered her brief donation address in person, after which the window was unveiled—in *Nomine Patris*, etc.—then she knelt and received the blessing which was followed by an appropriate address by the rector, the Rev. Spruille Burford, M. A., concluding with the Divine Office. The window is in memoriam of Col. Jacob Thompson, who entered into rest March 24th, 1885, aged 75 years. He had been the honored senior warden of Calvary parish for many years, and always took a deep and lively interest in its affairs, as well as in those of the diocese.

SODOR AND MAN.—Lord Salisbury, according to the *Guardian's* parliamentary correspondent, is likely to appoint the Rev. Alfred Thomas Stowell, son of the Rev. Hugh Stowell (of famous memory), to the Bishopric of Sodor and Man. Mr. Stowell is a *Manxman*, and his appointment would be highly popular in the island, and the great diocese of Manchester has never yet had a man raised out of the ranks of the working clergy to the Episcopal Bench.

A DUKE'S GIFT.—The old Archiepiscopal Palace at Crowdon has just been sold to the Duke of Newcastle, who intimated that he would present it to a sisterhood or some such institution. The purchase includes the old palace itself, with chapel, and a portion of the gardens. The remaining portion of the grounds was sold for upwards of £20,000.

A RIGHT CONVICTION.—The vicar of St. Andrew's Church, Stockwellgreen, S. E., expresses his conviction that "the Church ought not to be unused for a single hour on Sunday," and says, "I cannot forget that I am sent to those without, and the Church must close her eyes to no sores, her ears to no criticisms; her intellect to no difficulties, her heart and hand to no son or daughter of man. She has a message of light for all."

BULLEY CHURCH.—The ancient Church at Bulley, about five miles west of Gloucester, was re-opened on Monday, June 6, by the Bishop of Gloucester and Bristol. The Church was built by an abbot of St. Peter's, Gloucester, probably soon after the Norman Conquest, and for many years the living has been attached to that of Churcham. Twelve months ago the church was an absolute ruin, and there had been no service held in it for several years. But it has now been restored—practically rebuilt.

VINDICTIVE STILL.—The *Liverpool Mercury* is authoritatively informed that Mr. James Hakes, the promoter of the St. Margaret's, Prince's road, Liverpool, ritual case, has given notice of his intention to apply to the Court of Appeal for an extension of time to lodge an ap-

peal against the decision of the Queen's Bench on the writ of *habeas corpus*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

RIVER JOHN.—The Chapter of the Amherst Deanery met on the 14th inst. The following members were present: Rural Dean, Rev. D. C. Moore; the Secretary, Rev. J. A. Kaulbach; and the Revs. J. R. S. Parkinson, J. L. Downing, and the Travelling Missionary, Rev. R. W. Hudgell. The Chapter regretted the absence of many of the Clergy, who were unavoidably prevented from being present, and sympathized with the Rev. A. M. Bent in his temporary indisposition. On Tuesday evening Evensong was sung in the Church of St. John the Baptist, by Revs. J. A. Kaulbach and J. R. S. Parkinson, and thoughtful, impassioned addresses were delivered to a large congregation, as follows: Rev. J. A. Kaulbach on "the Sacrament of Holy Baptism"; Rev. R. W. Hudgell on "the Missionary Spirit of the Catholic Church"; Rev. J. R. S. Parkinson on "the Commission of the Catholic Church"; and the Rev. the Rural Dean, on "Our Departed Bishop." On Wednesday morning Matins was sung by Rev. R. W. Hudgell; Litany by Rev. J. R. S. Parkinson. At the Blessed Sacrament there was a large number of communicants, Rev. the Rural Dean, celebrant; Rev. J. R. S. Parkinson, Epistoler; Rev. J. A. Kaulbach, Gospeller; Rev. R. W. Hudgell, server. The sermon by the Rev. J. R. S. Parkinson will long be remembered by those who were privileged to listen to his earnest utterances. The offertory was for Algoma. On Wednesday evening Evensong was sung at Holy Trinity Church by Rev. Rural Dean and J. A. Kaulbach, and a sermon preached by the latter from 2 Cor., v. 20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The preacher in concise and polished diction stated the position of the Anglican Episcopate in the Catholic Church, and was followed by interesting addresses from the Rev. J. R. S. Parkinson and the Dean, the former speaking on "the Worship and Faith of the Church," and the latter on "the Signification of Names." The addresses were intensely practical, and were listened to with rapt attention. On Wednesday afternoon the Chapter met for business at the Rectory, and opened with the Prayers and singing of the *Veni Creator Spiritus*. The minutes of the preceding Chapter were read and approved. The report of the travelling missionary was read. Nine stations are being sustained by him, lukewarm hearts have been revived, several brought back who had left their Mother Church, whilst some have entered for the first time the sacred fold of Christ. A very interesting discussion followed upon the appointment of a successor to our departed Bishop, which called forth our deep sorrow at the great loss the Church has sustained in the death of Bishop Binney, and resulted in a resolution of condolence being unanimously passed by the Chapter expressive of our sympathy with the bereaved wife and family. The resolution was moved by Rev. J. R. S. Parkinson, seconded by Rev. J. L. Downing, and unanimously adopted. The Dean concluded with the prayers.

It is not often that one is privileged to attend a Deanery meeting at once so harmonious and interesting, and fraught with spiritual blessing. But each member of the Chapter left for his own sphere of labour refreshed and encouraged and deeply impressed with the hospitality of the people of River John, and especially with that of the Rector and his kind wife, who anticipated our wants, and did all in their power to make our visit a spiritual blessing to their people and a great pleasure to ourselves.

AMHERST.—Christ Church was crowded to

the doors last Sunday, both morning and evening, when an appropriate Jubilee service was held. The form of service used was that authorized by the Metropolitan, with special National Anthem. The Church was very tastefully decorated with flags, two being draped over the chancel arch. The inscription "Victoria, whom God Preserve," done in red letters, was placed within the transept surmounted by a flag. Beautiful flowers adorned the altar and font. The members of the brass band, in their uniform, attended morning service, marching to and from Church, playing the National Anthem. The services throughout were hearty and impressive, and could not fail to reach the hearts of all loyal subjects.

HALIFAX.—*St. Mark's.*—A meeting of the parish of St. Mark's and St. John's was held on Friday evening of last week, to consider the much regretted resignation of the Rector, Rev. H. J. Winterbourne. The letter of resignation was read, but in consequence, however, of an informality in the notice of meeting, no legal business could be done, and after some discussion, it was decided that the wardens and vestry should arrange for a meeting to be held, according to law, at a later date.

A strong effort has been made by some members of the congregation to induce a well known worker in the diocese to put in an application, but without success. The reverend gentleman is thoroughly conversant with the working of the parish and of that section of the town of Halifax. At present he is doing a good and successful work in another part of the Diocese.

JUBILEE SERVICES.—One of the leading features of the Jubilee festivities in Halifax was the imposing service at St. Paul's Church, Halifax, by the Freemasons. The Masons assembled at their hall and marched to St. Paul's. The procession was a very long one, every member in black clothing and silk hat, with full regalia; each lodge carrying its banner and various emblems of office, made an imposing sight as they walked, headed by the 63rd Rifle band. At St. Paul's Church the following was the order of music and services:

Psalm 138—Battishill in A; Responses in order of Prayer, Tallis; Proper Psalms, xv. (Jones d); xxi. (Goss A); Anthem, "Blessed be the Lord thy God."

The anthem is the same as was being sung at the great service in Westminster Abbey at almost the same moment.

The closing anthem was Zadok the Priest (Handel) followed by the National Anthem. Evensong was sung by Rev. F. R. Murray, and Rev. Dr. Partridge and Rev. C. W. McCully read the lessons. An able sermon, appropriate to the occasion, was delivered by Rev. D. C. Moore, Albion Mines, Past Deputy Grand Master and Grand Chaplain. After the Church service the procession reformed and returned to the hall. Professor Porter and his choir of 50 voices rendered all the music exquisitely.

PERSONAL.—Rev. David Neish is to be *locum tenens* at Amherst for six months from September. The hardworking vicar of Amherst takes a needed rest, and goes to England. There is quite an exodus at present from the Diocese towards the old country. Several names are mentioned as contemplating a trip, if leave can be obtained.

DIOCESE OF FREDERICTON.

Special services were held throughout the Diocese on Sunday, the 19th June, in commemoration of the Queen's Jubilee. The form of service used was that appointed by the Metropolitan, and which has already appeared in the columns of the *GUARDIAN*. The heartiness of these services, which were in almost every instance attended by very large congregations

will render the "Jubilee" Sunday a memorable one in the history of the Diocese.

FREDERICTON.—On Sunday, June 19th, the Free Masons, to the number of upwards of 60, attended morning service at the Cathedral. They marched to the Church headed by the Fredericton Brass Band, about half an hour before service commenced. Shortly after the Masons came the School Corps and No. 7 Co., 71st Batt., with their bands, marched to the Church. The service commenced by singing the National Anthem. The sermon was preached by the Bishop Coadjutor, the text being from the 21st Psalm, first four verses. The Cathedral was full even to standing room and many were turned away. In the evening, Rev. Mr. Alexander preached from 1st Epistle to Timothy, 2nd chap., vs. 1 and 2. The evening service closed with the National Anthem, sung after the Benediction.

On Tuesday, June 21st, the corner stone of the new Victoria Hospital was laid with imposing ceremony by Lady Tilley. At least 2,000 persons were present. Addresses were made by the Lieut.-Governor Sir Leonard Tilley, and the Attorney-General Hon. A. G. Blair. Prayers were offered by the Right Rev. the Bishop Coadjutor, and the proceedings were concluded with the hymn, "All Hail the power of Jesus name," sung by a united choir under the leadership of Mr. T. D. Bristowe, organist of Christ Church Cathedral.

ST. JOHN.—Probably in no city in the Dominion has the occasion of the celebration of the Queen's Jubilee been more generally and enthusiastically observed than in the "City of the Loyalists." We can only regret that the limited space at our disposal warns us to be brief in our remarks on this memorable occasion.

The United Service for the children of the schools united in the S. S. Association was in its way the most remarkable ever held in this Diocese. Concerning this service the *Daily Telegraph* says: The meeting of Sunday-school scholars in Trinity Church, yesterday afternoon, was perhaps the largest ever held in the city. Four of the different Sunday-schools marched to Cobourg street, where they all joined in a grand procession. Each school had its banner, and handsome banners they wore; some of them being very beautiful indeed. All bore the names of their Sunday-schools. Some of them had appropriate Jubilee mottoes. All the scholars wore badges, each school having a color of its own. The badges bore the name of the school represented and the inscription:

"QUEEN'S JUBILEE,
June 19th, 1887."

Trinity Church had been prepared for the reception of the scholars. Space was allotted for each school, but as they thronged into the Church seats could not be found to accommodate them. There were scholars in every available part of the Church, and the visitors who came to hear the services had to go away disappointed; very few visitors gaining admittance. The number from each Sunday-school was: St. James' 260; St. Paul's 250; St. Mary's 200; St. Luke's 200; Trinity 200; St. George's and St. Jude's 175; St. John 200; and Wiggins' Orphan Asylum, 40; 1,525-Sunday-school scholars. In the Church, the altar, pulpit, font and lectern were tastefully adorned with flowers, and the different banners, while in the Church, were placed against the granite pillars.

The service, which was of a Jubilee character, was read by Rev. L. G. Stevens and Rev. W. O. Raymond. The sermon was preached by Rev. Canon Brigstocke, who took his text from Leviticus I., xxy: 10, "Ye shall hallow the fiftieth year." The singing at the service was most hearty. The offertory was devoted to the Orphan Asylum.

CARLETON.—The Rev. J. O. Crisp has been elected Rector of this Church by the unanimous vote of the parishioners.

DIOCESE OF QUEBEC.

The following is a Summary of the visitation of the Bishop in the Eastern Township :

On Trinity Sunday, June 5, the Bishop held an Ordination at Hatly, when Mr. G. Thompson, of Levis, was advanced to the Priesthood, and Mr. Robertson, a student of Lennoxville, was ordained Deacon. On the evening of that day His Lordship went to Compton and took the duty there, the Rector being ill. Monday, the 6th, he held a Confirmation at Milby, in the morning, where 12 were confirmed, and at Lee-ville, in the evening, when 8 candidates came forward for the laying on of hands. Tuesday, His Lordship held a Confirmation at Acton, when 5 were confirmed. On the 9th, he visited Drummondville, and confirmed 23 persons. On the 10th, he was at Darham where the candidates promoted were 23 in number. Sunday, the 12th, His Lordship went at Richmond, where he confirmed 17. On the 13th, he confirmed 13 at Windsor Mills, and at Brompton 8. On the 15th, he was at Cookshire, where 13 candidates were presented and at Ransborough, in the same mission, 7 more were confirmed. On Friday, the 17th, the Bishop attended the Convocation at Bishop's College, Lennoxville. On the Sunday following he visited Sherbrooke, where the Rector presented 31 persons for Confirmation. The 20th and 21st he spent in Magog, where 14 were confirmed on the 20th and on the 21st, the Bishop preached at the service for the Queen's Jubilee. On the 22nd, he went to Georgeville, and confirmed 3 there, and 3 at Fitch Bay. On the 24th the Bishop finished his visitation of this part of his Diocese at Standstead, where he held 2 confirmations, one at Bebee Plain, 12 candidates in all being presented. His Lordship has now left for Gaspé where he holds confirmations, first at the different missions there and then goes over to Labrador, where Captain Wakeham is kindly taking him in his steamer. He hopes to be back in Halifax for the Centennial Service to be held there, after which he inton devisiting the Magdalen Island.

SHERBROOKE.—The last public meeting of the C. E. T. S. for the season was held in the Church Hall on Monday evening 27th ultimo, when an excellent programme consisting of a piano duet by the Misses Bacon, trio by lady members, recitation by Miss Lillian Bacon, reading by Miss Edwards, piano duet by Miss Hallowell and Miss F. Hunt, recitation by Miss Austin, and a trio by lady members was given. At the conclusion of the above interesting programme, the Chairman and President of the Society, the Rev. G. Thornloe, gave a short practical address, in the course of which he briefly reviewed the work done during the past year by the Society, and expressed the hope the members would not be discouraged, but would go into the work with renewed efforts.

COOKSHIRE.—The Sunday-school children of this parish had their annual picnic on Wednesday, 29th June. The day was fine and the little ones thoroughly enjoyed themselves. The Rector, Rev. A. H. Judge, M.A., left on Thursday for New York to enjoy a well-earned holiday. Mr. J. W. King, of Bishop's College, Lennoxville, will have charge of the Parish during the Rector's absence.

DIOCESE OF MONTREAL.

SYNOD MEETING.—Continued.

After the delivery of the Bishop's charge, a special committee consisting of the Longhurst, Very Rev. Dean Carmichael, Rev. Canon Anderson, Chancellor Bethune, Rev. W. B. Longhurst, and Dr. L. H. Davidson, Q. C., were appointed a committee to prepare an address from the Synod to Her Majesty the Queen, and Revs. Canon Norman, Canon Davidson, Canon Robinson and R. Lindsay were appointed to pre-

pare an address of sympathy with the diocese of Nova Scotia.

Revs. R. Lindsay, Canon Norman, Mr. A. D. Nichols were appointed a committee to suggest names for the filling up of vacancies in the Board of Trus. and Council of Bishops College.

A number of Reports were read and notices of the motion given after which the business remaining over from last session was taken up, and pushed through expeditiously a large part of it being finished before the adjournment at 6 o'clock.

SECOND DAY.

The morning session was occupied chiefly, and the consideration of the Report of the Committee on French work, and that on the Superannuation Fund. The Committee of French work suggested :

I. That a committee on French work be appointed by the Bishop at every synod.

II. That this committee shall provide subscriptions on behalf of French work, and consider and report to the grants committee on all applications for assistance.

III. That all moneys collected shall be paid to the treasurer of the synod for the special purpose of this work, and out of which only the Executive committee on the recommendation of the Grant Committee, will make the appropriations required.

IV. That a Sunday be appointed as the day upon which the diocese shall be invited to preach and make some special offerings for the French work.

Objection was made by some members to undertaking French work, otherwise than as necessity required in the ordinary working of the diocese, through the presence of a number of French Protestants deserving the service of the Church, anything like proselytising being strongly objected to. An additional clause was added to the recommendations to the officers that no grant should be made except under like condition as in other cases that the title to Church and property of the parish or Mission should be in the Church, and not in a committee or other independent organization.

The Report of the Committee on Superannuation elicited a long discussion, but the recommendations that the term of service referred to in the Canon should be continuous, and that Clergy leaving the Diocese should forfeit their privilege acquired and that these hereafter licensed should agree to become subscribers were with matly concurred in.

The earlier part of the afternoon session was occupied in the election of members of the Executive Committee, Delegates to Provincial Synod; and Diocesan Court; in all which the same party spirit as prevailed last year was evidenced, a most exclusive ballot paper having been prepared by the majority. The minority desiring to test the sincerity of the oft repeated declarations prior to the Synod of a desire for peace and fair play, refrained entirely from voting; the result does not appear to bear out the promises made especially as to the Clerical Representation on the Executive Committee, and the Provincial Synod delegation. One of the lay delegates occupying a seat for the first time and active in furthering the party ticket declared that three at least of the hitherto members of the Provincial Synod, would not be again returned!! The balloting (!) resulted as follows:—

Executive Committee.—Ven. Archdeacon Lindsay, Rev. W. B. Longhurst, Very Rev. the Dean of Montreal, Rev. W. Naylor, Rev. R. Lindsay, Canon Mills, Rev. H. W. Nye, Rev. F. Renaud, Rev. G. Rollitt, Canon Ellegood, Canon Massen, Ven. Archdeacon Evans, Rev. J. G. Norton, Rev. T. Cunningham, Rev. J. J. Scully, Messrs. Chancellor Bethune, Hon. W. W. Lynch, Dr. T. P. Butler, C. Garth, A. F. Gault, W. H. Robinson, F. W. Thomas, Dr. Johnson, Judge Armstrong, Dr. L. H. Davidson, Wm. Owens, M.P.P., A. Gowdey, R. White, E. P. Hannaford, R. Evans.

Delegates to Provincial Synod—Clerical.—Canon Henderson, Archdeacon Lindsay, Dean Carmichael, Canon Ellegood, Canon Mills, Rev. F. Renaud, Archdeacon Evans, Rev. L. N. Tucker, Canon Belcher, Rev. R. Lindsay, J. G. Baylis, and Canon Empson (*ex-officio*).
Substitutes.—Revs. J. A. Newham, Canon Anderson, J. H. Dixon, J. J. Scully, and E. McManus.

Laymen.—Hon. Judge Armstrong, Hon. W. W. Lynch, Hon. Thos. Wood, Hon. Judge Mackay, Dr. Alex. Johnson, Dr. T. P. Butler, Messrs. G. F. C. Smith, S. Bethune, Q.C., James Hutton, A. F. Gault, Charles Garth, Alexander Robertson.

Substitutes.—Messrs. R. W. Shepherd, Col. Hanson, E. L. Bond, Alex. Gowdey, W. R. Salter, Thos. Binmore.

Diocesan Court.—Very Rev. the Dean of Montreal, Ven. Archdeacon Lindsay, Canon Henderson, Ven. Archdeacon Evans, Canon Norman, Canon Ellegood, Canon Massen, Canon Anderson, Canon Mills, Canon Davidson, Rev. R. Lindsay, Ven. Archdeacon Lonsdell, Canon Empson, Canon Robinson, Rev. G. O. Troop.

Greater care in the selection of Scrutineers would seem to be necessary in order to secure a representation of both sides. So long as "parties" prevail both should be represented in this office.

(To be continued.)

DIOCESE OF ONTARIO.

BROOKVILLE.—Trinity Church—June has been a master month in this Church. In the first place Trinity Sunday, June 5th was the 10th Anniversary of the opening of the Church, and was therefore specially commemorated in the services. During the week previous the Rector sent a pastoral letter to all who had been confirmed in Trinity during the ten years (upwards of 300), asking them to observe the festival. Many of them, of course, could not be reached, but of the 145 who communed at the two celebrations at 8 and 11 a. m., 27 males and 57 females, a total of 84 belonged to the different classes prepared by the Rector. The services were bright and hearty, the music being of a high order, and printed programmes provided. The services were celebrations at 8 and 12 Matins 11 a. m., First Evensong 3 p. m. 2nd. Evensong 7 p. m. At the first Evensong, the ancient order of United Workmen attended in a body and the Rector preached to them an appropriate sermon. At the second Evensong the Rev. Rural Dean Grout, of Lyn, preached.

On the following Saturday, St. Barnabas Day, the Bishop of Niagara, administered confirmation to a class of 25—11 males and 14 females. Matins was said at 9.30 when 2 adults were baptised by the Rector, and confirmation and Holy Communion at 10.30. The Bishop's addresses to the candidates were marked by that simplicity, directness, and earnestness so characteristic of Bishop Hamilton, and left a deep impression on the confirmands.

Sunday, June 19th, was observed as Jubilee Sunday, the Rector preaching in the Morning on the Centenary of the Canadian Church and in the Evening on the Jubilee. In addition to the usual morning and evening services, a Choral Litany was sung at 3.30 at which the Sunday School attended, children were catechised and Jubilee reward cards were given.

On all these three occasions the Church was beautifully decorated with flowers. On Jubilee Sunday the dates 1787 and 1887 made of Marguerites with a golden crown made of the centres of Marguerites, were conspicuous above the altar.

On Sunday, June 26th, the Masonic body attended Trinity Church at 3 p. m., when the Rev. C. L. Worrell, of Morrisburg, Grand Chaplain, preached an appropriate sermon.

The Reverend W. M. H. Quartermaine, lately assistant in Mattawa Mission has entered on his duties as assistant at Trinity.

KINGSTON.—The ladies of St. Paul's Church held a very successful sale of work and straw-berry festival on the 23rd ult., and the ladies of St. James on the 28th; on the 27th ult. there was a presentation of colors to the 40th Battalion now in camp here. The colors were consecrated by Rev. Rural Dean Carey, chaplain to the P.W.O. Rifles.

BARRIEFIELD.—*St. Mark's*.—The Thanksgiving service for the Queen's Jubilee was held in this Church on Sunday, the 26th ult. Special Psalms, Lessons and Collect were read. The Jubilee Hymn, composed by the Bishop of Ossory, was sung, and also the National Anthem. There was a large congregation in the morning, when the sermon was preached by the Rev. Prof. Jones, on Proverbs xxv., 5: "His Throne shall be established in righteousness." As the parishioners of St. Mark's are for the most part farmers living some distance from the Church, the evening congregation is always small. On last Sunday evening, however, it was materially increased by a detachment of soldiers from the camp. The hymns of the morning were repeated and the service was preached by the Rev. R. T. Burns, on Isaiah lx., 3, "The Gentiles shall come to Thy light and kings to the brightness of Thy rising."

St. Mark's has been lately much improved. The wood-work, with the exception of the pews, has been painted in the style of decorative art which has the effect of brightening the whole interior. The next thing will be to kalsomine the walls. Money has been presented, by a member of the congregation, to buy ornamental iron standards and a new communion-rail. By the confirmations held in the last two years, the number of communicants has been much increased, and now stands at 95, of whom 51 received on the 12th June, the Sunday following the last confirmation. There is a larger Sunday-school than has ever been known in the history of the parish.

KINGSTON.—*In memoriam of Annie Elizabeth Villiers*.—On Friday, the Festival of St. John the Baptist, there entered into the Rest of Paradise, one whose death will be a severe loss to the Church in Kingston.

Mrs. Villiers, the wife of Col. Villiers, D.A.G., was confined to her house by sickness nearly all last winter. In the spring she regained her strength enough to attend Church a few times, and to be present at some meetings of the Girls Friendly Society. She fell sick again from a cold caught in attempting to entertain her guests after the Review on the 24th May. A complication of diseases set in, and after a few days illness she was taken away.

Ever since Mrs. Villiers came to Kingston, some seven years ago, she took an active part in Church work in connection with St. George's Cathedral. She was the President of the Girls Friendly Society to which she devoted much of her time and care, attending the weekly meetings as often as her health would allow, and helping freely in providing entertainments for the welfare of the Society. Mrs. Villiers was an excellent manager, and always showed much taste in Church decoration and ornamentation, consequently her assistance was always sought for, and her judgment consulted, when Church or Hall was to be decorated for Festive occasions.

The reverence with which she spoke of the Church was an evidence that Mrs. Villiers held no unworthy views of Her. She believed in the claims of the Church of England to be a true and living branch of the Catholic Church. Hence, feeling that she had something definite to work for, she promoted the Church's interests from a grateful sense of duty for God's sake, and for the good of souls, and her charity to the distressed was equal to her zeal for Christ and His Church. Hers was that love which is the fruit of faith, and many an act of kindness and charity of which the

world had no knowledge, but which together with her prayers have ascended as memorials before God, were done by the kindly hand and sympathetic heart of the deceased lady. A large congregation were present at the funeral service in St. George's, on Sunday afternoon. The G.F.S., attended in a body. A large number of the Military, including General Middleton, were also present; from it the pall-bearers being brother officers of Col. Villiers. The Service was conducted by Revs. A. Spencer, A. W. Cooke, and W. B. Carey. The choir chanted Ps. 39, and the singing of the hymn, "A few more years shall roll," was joined in by the congregation.

Rev. A. W. Cooke accompanied the funeral to Cataracqui Churchyard, where the service was conducted, Christ Church choir singing "Rock of Ages," before the last collect. The large gathering of people remained till the last sod, and the lovely floral wreaths, those tributes of sincere affection and esteem, and true memorials "in our last decay," were laid on the grave.

"Right dear in the sight of the Lord is the death of His Saints." It is hard to realize this at all times. But He knows what is best for His children, and in the case of our departed sister, now that the pains of death and the trial of parting are over we would not wish her back again.—*Com.*

DIOCESE OF TORONTO.

SYNOD MEETING.—4TH DAY, 24TH JUNE.

On the opening of the Morning Session, the allowance of the appeal to the Privy Council in the Rectory Lands case (since rejected) was announced. The Bishop stated that the offer-tory at the laying of the corner stone of the new Cathedral of St. Albans on the 23rd June, amounted to \$160. The most important business of the Morning and Afternoon Session was the consideration of the Report of the Committee on Superannuation presented by Rev. Septimus Jones, to whom the thanks of the Synod were given for his services and for the clear and able manner in which he as Chairman of the Committee had explained the several clauses of the Canon, which was finally adopted. The Canon proposes to raise the fund from the following sources:

1. Payments by the Clergy of one-half per cent. on their clerical incomes.
2. Annual payments of one per cent. payable by each parish or mission on the amount raised therein, as ordinary revenue, or spent within the parish or mission for the maintenance of the ordinances of religion, as ordinary outlay; in which are not to be included any grant for the Mission Board, or any moneys contributed for missionary purposes, or for diocesan or other such objects outside the parish, or for parochial objects not of an ordinary or annual character—such as building churches, parsonages, school-houses and the like.
3. Collections in Churches.
4. Annual subscriptions from clergy and laity.
5. Donations, bequests and the like.
6. Income from invested funds.
7. Income from the late sustentation fund.
8. Small annual grant from the general purposes fund.
9. Small annual grant from the Mission Board, to be applied for the relief of retired missionaries.

Nearly the whole of the morning was spent in committee. The first section of the Canon sets forth the object and the remaining sections, of which there are 21, are devoted to details of its carrying out. It is as follows:

The object shall be to make provision for the clergymen of the Diocese of Toronto who, through old age, or infirmity of mind or body,

are now or hereafter shall be retired from the active work of the ministry, so that, if the state of the fund permit, every clergyman on the superannuated list shall receive an allowance of at least \$100 per annum, for or in consideration of every term of five years' continuous active service in this Diocese up to the eighth such term of service—that is to say, forty years of service—beyond which no addition to the allowance shall be granted on account of length of service; the allowance to be continued so long as he remains disabled and is in good standing, and complies with the terms of this Canon, and is not engaged in any pursuit judged by the Bishop to be inconsistent with the ministerial callings.

EVENING SESSION.

Reports were presented from the following committees:—On memorial to Provincial Synod regarding use of the Revised Version of the Scriptures; on Christian Union; on See House; and a number of Canons passed in 1886 were confirmed; on motion it was determined to have a committee on Sunday observance appointed from year to year, in view of the growing tendency to desecrate the Lord's Day and to relax the provisions of the law for its conservation.

It was also decided that the Sunday-school Committee should consist of seven clergymen and seven laymen, and the thanks of the Synod were voted to the existing committee.

On motion of Rev. J. D. Cayley the Synod renewed its pledge to pay the sum of \$1,000 per annum towards the stipend of the Bishop of Algoma for the five years from 1887 to 1892.

The Rectory Lands case again came up and caused warm discussion until the Synod adjourned for want of a quorum until Saturday morning.

FIFTH DAY.

The Synod assembled at 10 a.m., when the Bishop announced the Committee on observance of the Lords' Day: and on motion, the following Committee was also appointed to consider the retention of the Diocesan to the Provincial Synod, and report on the possibility of uniting the whole of British North America under one ecclesiastical authority:—The Secretary of the Synod, the Registrar, the Provost of the Trinity College, Rev. Canon Dumoulin, Rev. Canon O'Meara, Rev. A. J. Broughall, Rev. Dr. Carry, Rev. John Cayley, Hon. G. W. Allan, Mr. A. H. Campbell, Mr. C. R. W. Biggar, Mr. L. G. Wood, Mr. J. A. Worrell, and Mr. Clark-son Jones.

A communication from the Rectors of the city expressing their willingness to leave the matter of the removal of the leases in the hands of arbitrators, and if the decision of the arbitrators could not be carried out without legislation extending the power, they, the rectors, were willing to seek such further legislation, was read and the discussion was resumed, the following amendment being ultimately carried.

That with a view to a just and equitable settlement of all matters in dispute between the Synod of the Diocese of Toronto and the tenants of the Toronto Rectory property, this Synod recommends to the Rectory Lands Committee, if unable to erect an amicable arrangement, to refer all matters in dispute to arbitration, the arbitrators being instructed, in view of the facts, to determine what would be an equitable settlement in accordance with the expressed wish of the rectors, and, if found necessary, to the Local Legislature for power to give effect to the decision of the arbitrators.

On motion it was decided that the Corresponding Committee or Diocesan Board of the Diocese shall consist of the Bishop, together with two clergy men and two laymen nominated by this Synod, members of the Provincial Board.

The Executive Committee were instructed to consider the advisability of holding the annual session of Synod in some of the towns of the

Diocese to report on the subject at next meeting of Synod.

After which the business of the Synod being closed, it was dismissed with the benediction.

TRINITY COLLEGE TORONTO—The Annual convocation of Trinity College University for conferring degrees was held on the afternoon of the 28th ult. There was an unusually large and brilliant assemblage of ladies and gentlemen. The Chancellor, Hon. G. W. Allan, presided. The following degrees were conferred:—*A. B.*, M. A. Mackenzie, J. S. Broughall, R. B. Mathewson, H. J. Leakee, H. R. Do B. Sidley, W. J. Creighton, A. H. O'Brien, A. C. Allan, J. K. Gadden; *Mus. B. A.* E. Fisher, A. E. Pozer, R. A. Mansfield, F. M. Williams, F. M. Birch-nell, D. Jones, J. C. Fliteroft, F. Dean, S. G. R. Sippell, R. R. Widdop, A. J. Owen, F. E. Fletcher, G. C. Barry, E. B. Lane, F. P. Dean, J. Bell, W. Lomas, L. Dukes, T. Cartor; *B. C. L.* T. J. Kirkland, T. D. J. Farmer, J. F. Gregory, J. F. Woodward, T. B. Denton, W. H. Campbell; *B. D.*, G. B. Sage; *Ad Eundem.* Rev. T. C. S. MacLean, B. A., J. R. Cartwright, B. A., C. A. Irwin, M. D., R. W. Garrett, M. D., R. M. Merritt, D. D., M. A., Rev. W. W. Bates, Rev. A. W. Spragge, Rev. J. R. Seerson, R. W. Garrett, Rev. J. C. Davidson, N. I. Davidson, J. E. O'Reilly; *D. C. L.*, Right Rev. A. J. C. Anson, Bishop of Qu'Appelle, Ven. J. C. Pinkham, Bishop-elect of Saskatchewan.

The funeral of the late Chief Justice Sir Matthew Crooks Cameron, took place from the residence of his son, Dr. Irwin Cameron, on Sherbourne Street, Friday afternoon at three o'clock.

The funeral began sharp at three o'clock, and the streets between Sherbourne and St. James' cemetery were lined with spectators. The procession was about half a mile in length.

On arriving at the cemetery the hearse proceeded to the northern part, where, in a beautiful spot near the edge of the ravine, the coffin was lowered in the family plot, the service being conducted by Rev. Canon Dumoulin and Rev. A. Sansom.

The Bishop of Toronto has taken up his summer residence at the Island.

DIOCESE OF HURON.

SYNOD MEETING.

The Synod of the Diocese of Huron met on the afternoon of the 28th ult, in the Chapter House where there was a very large attendance of clergy and lay delegates: After the usual opening exercises, Rev. Canon Richardson was selected Clerical Secretary, and E. Baynes, need Esq., Lay Secretary.

Messrs. James Hamilton and A. G. Smyth, were elected auditors for the current year.

The Committee on Synod Assessment and Delegates reported that a number of congregations were in arrears from various causes, and submitted a statement of the standing of the various congregations, and recommendations thereon.

Bishop Baldwin then delivered his charge returning thanks to God for all His goodness. The financial report presented by the Secretary-Treasurer, exhibited he said a material and substantial advance, although the year has been one of change and transition. The advance has not been altogether uniform, and in two items the total is below that of the previous year. Some parishes formerly aid-receiving have become self-supporting, and although struggling, he reminded them that their prosperity would be in accord with the unselfish efforts they made in general Church work. Examples of this could be seen in some richly-endowed churches, who, being spared the need of individual effort become selfish for want of practice of the virtue of giving and self-denial. Other parishes

have helped to reduce their grants and stand with less assistance every year. The income of the Diocese was helped by generous individual contributions of \$1,000 from a member of St. Paul's, and \$100 from a member of St. John's, London Township. He also referred to the princely offer of Mr. Thomas Trivert, of Exeter, England to erect a new church in Exeter, Ontario, at a cost of \$10,000, on condition that the people provide a lot, organ and furnaces, etc., when completed. The Bishop when referring to the Commutation Fund, which has long been a difficulty in the Diocese, said that he hoped such an adjustment, would be happily effected this year, as would afford a measure of justice to the old and faithful servants of the Church in the most backward missions or charges. The canon proposed would fully recognize length of service, and by a combination of the surplus Commutation Fund and the Mission Fund, a scale of stipends and pensions would be provided, while at the same time those who received more than the proposed standard of remuneration would not be adversely affected. The Widows' and Orphans' Fund had greatly increased, but it required careful attention to extend its usefulness and at the same time advance it at a sufficient ratio to keep up with the rapidly extending calls on it.

The Bishop spoke in warm appreciation of Huron College under the present able and efficient management of Rev. Principal Powell, and of its increased efficiency the appointment of Rev. M. Williams. He stated, that for the future the Council had decided that candidates for admission to it must submit a medical certificate of their physical capacity for ministerial labor, and also satisfy the Council or a select committee of their financial standing, and such details as may be considered necessary, and of their purpose of entering the ministry on the completion of their course. His Lordship spoke of the great need of the Church as not money or men, or learning or influence, but that warm, living, Christian spirit which comes from near communion with Christ, the centre of the Christian life.

On the Cathedral question, the Bishop announced that by agreement with the Rector and Wardens of St. Paul's, he had decided to make that Church the Cathedral of the Diocese, under the conditions of the Montreal agreement. This arrangement, however, would not destroy the older plan for the building of a new Cathedral as soon as the intervening obstacles were overcome.

His Lordship spoke in the warmest approval of the enlistment of the assistance of women in Church work, under the laws approved of by the Most Rev. the Metropolitan of Canada, for Women's Auxiliary Societies. The vast overwhelming work which yet remained for the Church to do in the Northwest amongst the Indians, in China, India, and the vast populations of the older countries, showed us that no help should be overlooked. He made the gratifying announcement, that next spring Rev. Cooper Robinson would (God willing) go forth in the foreign mission field as a special missionary from the Diocese of Huron.

In referring to Temperance work the Bishop recommended the Church of England Temperance Society as affording scope for those who, from conscientious motives, could not go the whole way. The one thing that they as ministers could not do in view of the awful ravages of the liquor traffic was to do nothing. He recommended the promotion of temperance societies and Bands of Hope amongst the children in each congregation, &c. The Queen's Jubilee received fitting and eloquent mention. Reference was also made in affectionate and complimentary terms to the memories of the Rev. the Bishop of Nova Scotia, Ven. Archdeacon Elwood, and Rev. Adam Townley. His Lordship had held 57 confirmations during the year, at which 496 males and 846 females had received the laying on of

hands; a total of 1,332. Since his ordination 5,716 individuals had been confirmed. He had lately adopted the principle of entering the names of such persons on the Diocesan records. Two ordinations had been held in June and November of last year, a list of the ministers ordained being appended to the charge.

After the reading of the Charge a committee was appointed to prepare an Address to the Queen, and after reports and petitions had been presented and notices of motion given, the Synod adjourned till 8 p.m.

(To be continued.)

The ladies of the Churches in this city extended an invitation to all members of the Synod each day to lunch in the Western University Hall during the Session of Synod.

EPISCOPAL HOSPITALITY.—The Bishop and Mrs. Baldwin issued to the members of Synod and their friends invitations to an "At Home," at Bishopstowe on the afternoon of the 28th ult., when it is estimated that there were between 500 and 600 present, all of whom passed a most enjoyable afternoon. The Band of the 7th Batt. furnished attractive and delightful music. The large residence was thrown open to all who desired to look through it, and the refreshments of almost every kind were served in abundance by young ladies, who spared no pains in seeing that all were supplied. All the guests were made to feel thoroughly "at home" and enjoyed fully the generous hospitality of His Lordship and Mrs. Baldwin.

HURON COLLEGE ASSOCIATION.—The annual supper of the Alumni of Huron College was held at the College last week, when a large company sat down to tea. The annual meeting was held immediately after, and the officers were re-elected as follows: President, Rev. W. Davis; 1st Vice-president, Rev. F. Harding; 2nd Vice-president, Rev. W. Craig; Secretary, Rev. E. Davis; Treasurer, Rev. Canon Smith. Rev. Principal Powell and others gave short practical addresses, and a pleasant reunion of the members was thoroughly enjoyed.

DIOCESE OF NIAGARA.

MISSION OF ARTHUR AND ALMA.—Church work has been actively pushed lately in this Mission. Classes have been held for a long while preparing candidates for confirmation. A ten day's Mission conducted by the Rev. J. C. Farthing, B.A., of Durham, Diocese of Huron, has been blest by the goodness of God. Three services were held daily. On Sunday, June 19th, a service for men only was well attended. At the close of the Mission the Rev. C. E. S. Radcliffe called upon the congregation openly to renew their Baptismal vows: 1. Renunciation; 2. Belief; 3. Obedience; after which the Doxology was sung heartily. Mr. Farthing is an earnestable speaker and quickly wins his way to the people's hearts. Our beloved Bishop came amongst us as the conclusion to the Mission, to perform the Apostolic rite of Laying on of Hands. Twenty candidates were presented; the girls wearing white veils. A floral cross, flanked by vases of flowers, adorned the altar. The new screen, with text beautifully painted by Mr. Thos. Wood, of Mount Forest, looked well, and with the centre aisle completes the series of improvements made within the last seven months. The Bishop complimented the congregation on their pretty little Church, and suggested a scheme whereby the debt \$750 might be paid off. On the Festival of St. John Baptist, the day after, thirty-eight received the Holy Communion at 8 a.m.

At Alma eight candidates were confirmed on June 19th. A splendid site for the new Church has been bought for \$100, and \$270 cash in the bank. The congregation are working in a most praiseworthy manner to push forward the building of the new Church next

spring. The Rev. P. T. Mignot, curate, on leave of absence, returns in July from Alderney, where he buried his father. Mrs. Rixon, widow of the late Rev. Thomas Rixon, priest of Arthur, was presented by the congregation of Grace Church with a purse of \$70 before going to reside in Toronto.

DIOCESE OF QU'APPELLE.

On Sunday evening, the 26th ultimo, a large congregation assembled at St. George's Church, Toronto, to hear from the Bishop of Qu'Appelle on account of the work in his new Diocese. The Bishop explained that the diocese was formed as the result of an appeal made to the Church of England by the Bishop of Rupert's Land five years ago. At that time the C. P. R. was being rapidly pushed westward and the influx of settlers was very large. To provide for their spiritual necessities the new diocese of Qu'Appelle was formed and some \$80,000 was contributed in England towards the endowment of the bishopric, the erection of a college, schools and churches and maintenance of clergy was largely reinforced. The Bishop made an earnest appeal to the Church in Canada to promptly and energetically take its part both in regard to sending clergy and funds for a field of labor so largely peopled by immigrants from old Canada, giving numerous instances of the urgent need of increasing the ministrations of the Church. The rapid extension of the C. P. R. has led to a wide scattering of the population, and the comparative failure in the crops during the last two or three years has prevented the realisation of the hopes at first entertained that there would be large centres of population in which the work of the Church would be self-supporting. Whilst it seemed probable that these difficulties were but of a temporary character, they yet existed at the present in their full force. There was, therefore, urgent need that young men of means and education should come forward ready to give up all if need be for Christ's sake for the work of ministering to these scattered souls.

MOOSE MOUNTAIN—*All Saint's*.—Sunday, June 26th, was observed as the Dedication Festival of this Church, being the Sunday in the Octave of the 2nd, anniversary of its consecration. Matins was sung at 11 a. m., followed by a Choral Celebration of the Holy Eucharist at which there were 19 communicants. There was full Choral Evensong at 7.30 p. m., at which the Church was crowded, Hymns 396 and 215 being sung in Procession, before and after respectively.

The little Church had been very tastefully decorated for the occasion and looked very bright with a profusion of prairie flowers. The sermons, morning and evening were preached by Rev. W. T. John Field, M. A., the Priest in charge.

This was the first Church consecrated by Bishop Anson on entering upon his new Diocese, and it is satisfactory to note the advance that has been made during this past year to render it more worthy of the worship of Almighty God. Though only a log structure, by having it lathed and plastered both inside and out, and the beams inside cased and varnished, it presents a very complete and finished appearance. Though very small—accommodating about 50—it comprises Chancel—or rather Sanctuary—Transepts, Nave, Porch and Bell Tower, and the internal fittings are also fairly complete. To accomplish all this, however, has necessitated great efforts on the part of the—present—small community who live within sound of the Church going bell, nor could it have been done without the generous help of friends in the old country, and it reflects great credit on all who have interested themselves in providing this House of God so far away on the wilds of the prairie. The settlement, however, is rapidly increasing and it is a great cause of thankfulness that the Church is thus already so well represented.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

"The Sacraments—Fanatical Rubrical Violations—Prayers for the Dead and Into Fame at a bound."

To the Editor of the CHURCH GUARDIAN:—

SIR.—The Rev. Mr. Garrett is playful; but logic, his subjects and his offence, are serious—we cannot follow him through any more verbiage, but will strive to hold tenaciously the actual points. Because reproved for reckless supercilious and slanderous expressions against others, he assumes the attitude of a faultless angel reproving sin. Did he not recklessly discharge from his well stored armory such as these repulsive specimens "covert attack," "cowardly retreat," "shaft of malice," "the creature," denial of "a true man," "grounded in malice," "woefully lacking in manly courage," "cowardly shot," "a Romish thing," and all this class of "insult or shabby personal reference." If he deems such a display getting "into Fame at a bound," then there is an individual justification of the opinions of the world which has affirmed through a distinguished mouth-piece, that theological partisans are less truthful, less candid, less high-minded, less honourable even than the partisans of political and social causes, who make no profession of the duty of love. It would seem as if Mr. Garrett was determined not to understand a proposition. He fulminates a charge against another because in a general and not specific sense he uses the word *Sacraments*. The *ipsissima verba* of the Homily is quoted positively affirming its correctness. He notwithstanding certain solemn *ex animo* ordination declarations, affirms the statement "plausible." Shall we apply like nomenclature to the vows of the Priesthood? Again in reference to "Prayers for the Dead." Baxter writes "How can you remember God Himself, and not remember them that are His courtiers and nearer to Him than you are. The very nature of the life of faith, requireth us to look much to the departed Saints." As if to meet and correct the refuge to which Mr. Garrett betakes himself, Baxter proceeds, "Many are tender of giving too much to the dead saints, that yet give too much to the living without scruple." "The sturdy Protestant" Baxter evidently would disown some of those who would wear for *boasting, selfish or party purposes*, his Protestant effigy—we would on this point leave the latter to the correction of the *greater* who went before.

Mr. Garrett, however, reaches the acme of preterition and presumption, when he writes "It is lamentable indeed that one so pious and learned should speak of the Protestant element, however, insignificant it may be in the Church 'as having knowledge and reason dethroned by ignorance or blind prejudice,' and in answer to this fictitious chimera of his own brain and with device (worthy of a political unscrupulous trickster), proceeds to reflect upon the majority of the clergy of the Church of England, and to summon for his disingenuous end the vast majority of the laity against "a charge so vile." "No charge so vile" or of any other description from his vocabulary, is to be found in my letter against any "Protestant element." But the words were solely, clearly and indubitably applied to that caricature of true Protestantism which is exemplified by this "playing with guns and firing blank cartridges of ignorant, slanderous epithets, instead of true Protestant bullets which latter carry annihilation by intelligent aim against established and not pretended Romish errors. "The vast majority of the faithful Laity" of the Church of England may feel flattered by one who, at will, summons their array at every exigency. We find the key and description of our good but mistaken Brother thus

admirably given. "The aim of religious opinionativeness always has been and always will be, to regard its narrowest conclusions as matters of faith and to exclude or excommunicate all those who reject or modify them. The sort of Syllogism x x is much as follows: My opinions are founded on interpretation of Scriptures—Scripture is infallible—My views are infallible too. Your opinions and inferences differ from mine—therefore you must be wrong. All wrong opinions are capable of so many ramifications, that any one who differs from me in minor points must be unsound in vital matters also. Therefore all who differ from me and my clique are heretics—All heresy is wicked—All heretics are necessarily wicked men. It is my religious duty to hate, calumniate and abuse you." Herein is to be discovered the only foundation of Mr. Garrett's "vile charge," the corrupt "majority of the clergy," and the questionable compliment derivable from *hallucination* to "the vast majority of her faithful laity." My letter nowhere affirms any authoritative deliverance of the Church of England upon the question of "Prayers for the Dead," but there is a virtual assertion that if there is liberty to question there is also much to support a *contrary opinion*—and this further sustained by that universal acceptance on the part of the Primitive Church whose concurrent testimony and universal practice for nearly 500 years—makes the statement of Mr. Garrett "that the early Christians at least, in some instances! did so," very much like a brilliant "suppression of the truth.—Perhaps Mr. Garrett's "masculine" mind will not decry Tertullian's "masculine" mind when we quote in reply to his flippant imputations of effeminate sentiment, that famous Christian Apologist's words "Every woman prayed for the soul of her deceased husband, desiring that he might find rest and refreshment at present, and a part in the first resurrection, and offering an annual oblation for him on the day of his death. In like manner the husband prayed for the soul of his wife and offered annual oblations for her." What stupid anachronism is involved in styling that, peculiarly "Romish," which in origin and practice was as *distant* and as *distinct* from the Church of Rome as are the Scriptures or their contents. Really we have no point that we desire to press with our good Brother in this region of simple pious opinions concerning which we have no commandment of the Lord—but when he, notwithstanding his disclaimer, so grievously offends all Christian charity in denying to others the merest exercise of opinions—so well founded *long anterior* to any Romish devices or proclivities any where on the face of the globe—we naturally stand aghast and we virtually ask some justification of the sheer wildness involved. True Protestantism is not bereft of reason—nor does it need to pervert or belie history and fact—and its hasty or would be champions had better *prepare* themselves for the battle and avoid undermining their own assumed foundation. We look for some reason or authorities from Mr. Garrett, but we find nothing stronger than ungenerous, unsupported denunciation. We desire therefore to take exception, as we have done, to dealing out phillipps against others in their legitimate exercise of the rights of all, even in the admitted region of opinions—imputing Romanism *cause-lessly*, and *flourishing* "Protestantism" for equivocal and dishonourable ends. From the consensus of the opinion of the "vast majority" of those Clergy and Laity alike who bear the name of Christians in every age—the conclusion is not unjustifiable,

"Those who have pretended to such a Cain like religionism, have generally put their theories into practice against men who have been infinitely more in the right and transcendently nearer God, than those who in killing or injuring them ignorantly thought that they were doing God, service." Would it allay your correspondents' fears to know that the venerated John Wesley prayed for the dead, and asserted that "it was

the custom of the Church of England and of the earliest antiquity": and will he attack the present Poet Laureate of England as a Churchman, a Protestant or a man (or your CHURCH GUARDIAN, Mr. Editor if you venture to print it), because he closes his Ode to the Duke of Wellington's memory with these "fearlessly" written masculine lines.

"But speak no more of his renown,
Lay your earthly fancies down,
And in the vast Cathedral leave him,
God accept him—Christ receive him."

Yours, "CARITAS."

SIR.—I am very sorry that Mr. Garrett's fine feelings should be so easily hurt by the sentiment expressed in the couplet of lines that have, at times, been appended to death notices in your paper. But, while he has my sympathy in his grief, I am astonished to find him, if he is a priest in the English Catholic Church, asserting that prayer for the dead "is a Romish thing." "No conscientious priest of the above Church would, I am sure, teach his people anything that is purely Romish; but, on the other hand, as a member of that Church, which has been from the beginning, it is his duty to inculcate the whole truth. What is commonly known as the "Vincentian Canon," viz "Within the Catholic Church itself we must take great care that we hold that which has been believed everywhere, always and by all men," ought to be the guide for each priest in his parish work. In the past men have shrunk, from some cause or other, from putting such truths as the one in question, before their people, but, thank God, times have changed and are changing. In our disputes with Rome, the holding of the Catholic doctrine of prayers for the dead, places us in a stronger position. To reject it is only to play into their hands and deny our Catholicity. If our claim that our Church, as she is now constituted, is the Church of the early ages, only purged from the errors and abuses that had grown up around her during the middle ages, then it is our bounden duty to teach unhesitatingly, "quod semper, quod ubique, quod ab omnibus creditum, est." While I do not affirm that our branch of the Catholic Church does anywhere hold the doctrine of prayers for the dead as necessary to be received of all men, yet I maintain that she teaches it. In the first thanksgiving prayer in the Post Communion we pray for the dead, when we beseech God "to grant that . . . we and all thy whole Church may obtain remission of our sins." Commenting on this, Bishop Cosin says, "By all the whole Church is to be understood as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it.

Again in the 1st. Collect in the Burial Service we pray for the dead "beseeching thee, that "it may please thee of thy gracious goodness, "shortly to accomplish the number of thine "elect; that we with all those who are departed in the true faith of thy holy name may have "our perfect consummation and bliss, both in "body and soul in thy eternal and everlasting "Kingdom." In support of the pious and Catholic practice of praying for the dead, we have the witness of Holy Scripture, the early Fathers and the primitive Liturgies.

Moreover we have the concurrent testimony of many eminent divines after the Reformation, such as Bishop Cosin, Barrow, Thorndike, Kerr, Jeremy Taylor, Forbes, Bull and Heber, and Sainly Keble of this century. In 1838 was tried the case of Breeks and Woolfrey before the Arches Court, the charge being that the passage from the Book of Maccabees. "It is an holy and wholesome thought to pray for the dead," which had been placed on a tombstone was "contrary to the Articles, Canons and Constitutions as to the doctrine and usage of the Church of England."

Sir Herbert Jenner Frusts' decision was as follows:—"I am of the opinion that the offence

imputed by the articles has not been sustained; that no authority or canon has been pointed out by which the practice of praying for the dead has been expressly prohibited; and I am accordingly of opinion, that if the articles were proved the facts would not subject the party to ecclesiastical censure." Now I ask, will Mr. Garrett in the face of such testimony as the above deny the Catholicity of the practice of praying for the dead and reject it *in toto* merely from the fact that in the Church's services there is not such a clear recognition of the principle as existed in the pre-Reformation services? I hope not. Mr. Garrett's grievance arises, I think, from the fact that he has not yet been able to distinguish between the Roman Catholic and the Catholic doctrine of prayers for the dead; and I would strongly advise him to delve deeply into the subject with an unbiassed mind before he again accuses any one, at least on this subject, of an "unbecoming tendency to Romish error or weakness." It is as you say in your editorial note "easy to charge Romish theories, but hard to prove the charge," and I imagine that Mr. Garrett will find it difficult to do so in this case.

Lest I should meet with the castigation that has been meted out to "Cleric" for taking a *nom de plume* I append my name.

T. FRASER DRAPER,

LOUISBOURG, C. B.

Parish Priest.

June 11th 1887

[We very much regret that this letter was misplaced and overlooked last week.—ED.]

SIR,—Your Quebec correspondent has furnished you with another item concerning Trinity Church. I have no objection to have the doings of my church duly chronicled in your paper, but I must beg your correspondent to be more accurate.

In your last issue, the following words are used with reference to the Trinity Church bazaar held on the 16th inst., in the Y.M.C.A. rooms:—"The proceeds are to be devoted to the debt on the Church building which is mortgaged for some \$6,000 or \$8,000."

Now, I will not suppose that your correspondent is aiming to injure Trinity Church, but such an inaccurate statement as the foregoing is certainly not calculated to impress people with the idea that that Church is in a prosperous condition. On the contrary, the words imply that the Trinity Church congregation had become so embarrassed financially that they were forced to mortgage the Church building.

The facts are these. Some five years ago, the Congregation determined to purchase the building they had hitherto only rented. The price was \$5,000, and a given time was allowed for its payment. Of that amount \$4,000 has already been paid, and the remainder \$1,000 is not yet due.

This I take it, Sir, is something different from a "mortgage of some \$6,000 or \$8,000."

As this is not the first time I have written to correct a misrepresentation of Trinity Church affairs in the columns of the CHURCH GUARDIAN, I trust that your correspondent when preparing to send you Trinity Church items, will take a little more pains to find out the actual facts. I remain, yours truly,

ALFRED BAREHAM,

Rector of Trinity Church.

Quebec, June 25th, 1887.

ON DIVINITY DEGREES.

SIR,—Your correspondent "Fair Play" makes a weak defence for Divinity degrees and will find very few *real* graduates in the *old* sense of the term to agree with him.

The College has the *right* to confer the hood on anybody, but when that right is abused, the abolition of the chartered privilege and even of the institution is not far off.

"Fair Play's" definition of a graduate is a

new one, and will not pass current outside the walls of divinity degree conferring Colleges.

He says, "A graduate is a person who has a degree conferred upon him." As one of the Alumni of Kings, I know that the majority of that body differ from him and they have on their side the best authorities of leading universities.

An honorary degree conferred by a university, or an *ad eundem* degree does not dub the recipient a graduate of the institution; and a divinity degree, given simply for examination in divinity can never place a man on the same plane as the student who has graduated in the wide range of mathematics, modern language, &c. Real graduates look upon all such degrees as an usurpation of vested rights, and are fairly startled when the position of "graduate" is assumed to be a part of irregular degrees.

My desire was to attack no College, but simply to call attention to the fact that a canon of the Church prohibited under pain of suspension the wearing of silk hoods in Church by any except graduates of Universities, and I contend that this canon is being constantly violated, and also that no rights chartered or unchartered can override that canon of the Church.

The captious remark that "so long as a man has the requisite knowledge, it matters not where he obtained it," will go farther than "Fair Play" will admit, since it is a notorious fact that many times in the Bishop's examination the literates have beaten the graduate divinity honour men; and consequently, according to "Fair Play's" idea, have a better *right*, as far as the "proof of the pudding" is concerned, to wear a hood than their less literate graduate brothers.

But the Canon of the Church forbids.

ENGLISHMAN.

CALIFORNIA.

The Rev. W. R. Taylor, well known in the Canadian Church, and formerly a contributor to the columns of the CHURCH GUARDIAN, is engaged in building, at Riverside, California, one of the largest and handsomest Churches in that Convocation.

"I LIKE your paper better every week. It is representative in the best sense without being colorless and timidly non-committal. Firm and uncompromising in its advocacy of Prayer Book principles and Catholic truth, it always 'makes for peace and those things which edify.' I consider it an absolutely safe paper to put into the hands of our people, for its columns are never disfigured with those unholy and unhappy controversies which so grievously disturb the minds of Churchmen, and so deplorably retard our progress. Your have my fervent prayers for your success."

READ, MARK, LEARN, DIGEST.—The first duty of every person, who has any religious belief is to attend the services. Giving for the support of God's cause is another duty. The responsibility of discharging these duties rest with each individual. It will not do for you to say that you will not be missed. Every one's example is worth something. No man can free himself from the relations he bears to Society at large. Regular attendance at public worship is the casting of one's influence on the side of religion, with all that word implies. Habitual absence from church is a blow aimed at all that makes life beautiful and good. Those who have not much to give in the way of money can feel, that, in always being present at the church's services, they are yielding a support that counts largely towards the Church's strength and growth.—*Church and Home.*

The Church Guardian

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Special Notice.

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CALENDAR FOR JULY.

- JULY 3rd—4th Sunday after Trinity.
" 10th—5th Sunday after Trinity.
" 17th—6th Sunday after Trinity.
" 24th—7th Sunday after Trinity.—*Notice of St. James*.
" 25th—ST. JAMES. A. & M.
" 31st—8th Sunday after Trinity.

SCRIPTURAL AUTHORITY FOR A FORM OF PRAYER.

By the Rev. George T. Stokes, M.A., Incumbent of Newtown Park Co. Dublin.

(Church Tracts No. 7.)—(Continued.)

Let us now see what this objection is worth, and whether such a radical change was effected in all previous religious arrangements at the precise moment that Christ died; that though forms of prayer were instituted by God in the Old Testament, and sanctioned by Christ, both in theory and practice, in the New Testament, yet that upon that event, forms of prayer which were previously lawful, nay, farther, imperative, in public worship, became immediately unlawful; though finding, as we do, the consequences of Christ's death very fully stated in the New Testament, we cannot discover therein even the remotest hint of any such effect flowing from it.

The objection which is brought against our practice may be concisely stated thus: "Though Christ gave a form to His disciples, and sanctioned the use of forms *before* He died, yet, *since* that event, it is unlawful for His people either to use or sanction them." This is, I think, a fair statement of it, no point being either suppressed or exaggerated, and yet it seems an objection of the weakest, shallowest nature.

First, I would remark, that if it is now wrong for Christ's people to use forms of prayer, or to be present at services where they are used, it must have been equally wrong for the Apostles to do so but a few weeks after the resurrection. And, secondly, if Christ's death was to cause such a change in the usual method of public prayer, that its continuance would be henceforth unlawful for His people, it would be most strange if Christ—who spent forty days after his resurrection speaking to them of the things pertaining to the kingdom of God—did not warn them against an error into which they would naturally be led by Christ's own teaching and example. And yet we find that Christ cannot have warned His Apostles against using or sanctioning the use of forms of prayer, during those forty days of close,

intimate converse which they enjoyed with Him after His resurrection; since, if He had done so, that last parting command of their glorified Master would be most diligently cherished and obeyed, and we would not find the testimony left as to their practice—that after Christ was taken up they departed not from Jerusalem, but "were continually in the temple, praising and blessing God;" and again, after the Spirit was poured out upon them, that Peter and John went up *into the temple* to pray, at the ninth hour, being the hour of prayer. And, at a later period in the history of the primitive Church, when the Apostles had seen the great danger of sanctioning any Jewish custom which they did not intend to continue in the Church—which they had seen plainly developed the great tendency which exists in the natural heart to go back to the old ceremonial system, yet even then Paul, the great Apostle of the Gentiles, with the rest of that glorious company—men who had been fully instructed by Christ—men who had been baptized with that Spirit which was to guide them into all truth—men who would sooner die than sanction what was wrong, or put a stumbling-block in their brother's way—yet these men sanctioned the use of forms of prayer by their presence at that temple and synagogue worship, where they were in constant use, and thus plainly decided their lawfulness under the New Dispensation.

It may be still farther weakly objected that the Apostles did not use forms of prayer in their own worship, and therefore we should not. Now, supposing for a moment this to have been the case, I have shown you that it is perfectly lawful for any Church which pleases to adopt forms of worship, inasmuch as the use of what the Apostles sanctioned cannot be wrong for the Christians of our time; however, there does not appear to be any solid ground for this assertion, that the ordinary public worship of the Apostolic Church was not by set forms; for, as I have pointed out to you, all the early associations and tendencies of the Apostles would be towards a form of prayer; and again, as they would naturally be inclined to act upon the slightest hint of their Master's will, they would remember that Christ did not forbid forms of prayer; nay, rather that he had expressly sanctioned and prescribed such forms; and they would consequently be led to continue the same arrangement, unless there was some clear, positive, overwhelming reason leading them to make so great a change in the only mode of public worship which had been known or sanctioned up to this period; and we may be sure that no such positive overwhelming reason existed; we may be sure that no such change took place at Christ's death as rendered forms of prayer, which had been previously lawful for God's people, thereafter sinful and unlawful; for, if such a reason existed, if such a change had taken place, the Apostles would not have authorized their use by their presence from the very day that Christ was taken from them, on to the very close of their lives.

Nor farther, though but few records of the internal arrangements of the early Church have been preserved to us in the Acts of the Apostles, yet we do find therein a clear proof that their public congregational worship was conducted by set forms. We are told (Acts iv. 24), that when Peter and John had borne faithful testimony to the truth before the chief Priests, and through God's mercy had escaped their threats, the whole company of the Christians lifted up their voice to God with one accord, and said, "Lord, thou art God," &c.

Now, mark, we are not told here that one person prayed, and that all the rest accompanied him in their hearts, but that they all lifted up their voices to God *with one accord*; it is manifest that if any congregation was to attempt to follow a person praying *extempore*, in this manner, they would inevitably cause the

greatest discord and confusion, of which Paul himself declares God not to be the author in any of the Churches; while on the other hand you can clearly see that this perfect unanimity of voice and sentiment—unanimity of voice and sentiment such as the Apostolic Church enjoyed—could only be secured by the use of a liturgy such as ours, where for instance, it is enjoined, "that the General Confession shall be said of the whole congregation after the minister, all kneeling." And again, "that the minister, clerks, and people, shall say the Lord's Prayer with a loud voice, the people repeating every petition after the minister."

Let us look now at the argument which is brought forward from Scripture in defence of extemporary and unpremeditated prayer, as also of extemporary and unpremeditated preaching. It is objected, "Surely Christ has commanded (Matt. x. 19) Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." Thus it is that I have heard this very text quoted, or, rather, misquoted, in defence of this practice, and as a sufficient answer to all the weighty arguments which can be adduced both from the positive precepts and the clear examples of Scripture.

This constitutes a notable illustration of a well-known remark, that it is possible, by misquotation, and neglect of the context, to prove any doctrine, however monstrous, from the Scripture; as, for instance, by simply leaving out the words—"The fool hath said in his heart," there can be deduced a proof of Atheism equally as clear, and yet equally as fallacious, as that which is adduced from this text for the practice of extempory prayer as the only lawful method of congregational worship.

Adopting, as I might fairly do, the argument which the persons who quote this text use against us, I might reply—"That was the Old Dispensation; Christ had not yet died when he uttered these words, and therefore, you cannot conclude from them that extempory prayer is lawful under the New Dispensation." However, such a method of quoting or arguing concerning Scripture is most dangerous, since men can and often have explained away, even the plainest precepts of common morality under the same pretext, thus plainly fulfilling the words of the Apostle St. Peter—"Unlearned and unstable men wrest the Scriptures to their own destruction."

Now, look at this passage (Matt. x. 1-20) and you will see that Christ is not speaking about prayer of any kind, public or private, but of quite a different matter. Christ was, as we find from the fifth verse, sending forth His Apostles on their first missionary tour, and was directing them how and what they were to preach. To enable them the more effectually to do so, He endues them with special gifts of the Spirit, the power of casting out devils, healing diseases, &c., and at the same time warns them, that in the discharge of their ministry, they shall meet with persecution, and, for His sake, shall be brought before kings and governors; but, lest their minds be distracted from their great work by the preparation of any defence, Christ tells them that there will be no need to settle upon any words or line of defence beforehand, inasmuch as the Holy Spirit would speak through them when they should be delivered up. Thus you can see, by a simple reference to the words of the Bible, by an honest and impartial survey of the context, that these words have no reference to public prayer or the preaching of the Word, at any period of the Church's history, but are only a special promise of special aid given to a select body (the Apostles) under the peculiar circumstances of persecution which they were obliged to endure.

Again, it is urged that the use of forms of prayer are unlawful, because it is a quenching or restraining of the Spirit. If so, it is very strange that the Apostles, who were endowed

so plentifully with that Spirit, could have sanctioned or used them, as I have shown you they did; but, furthermore, this objection is grounded upon the false supposition that the gift of extemporary prayer is derived from the Spirit. I am sure, however, that the persons who hold this theory most strongly, would shrink from its natural consequences if they did but perceive them. These consequences are the following: If the gift of extemporary prayer is derived from the Spirit, then the possession of it is an evidence of the indwelling of Christ's Spirit, of the spiritual, truly spiritual nature of that man's heart who possesses this gift; nay, further, if extemporary prayer is a gift of the Spirit, we must thence conclude that the man who possesses this gift most abundantly, who possesses the greatest facility of addressing God in prayer, possesses the greatest share of His Spirit, and is, therefore, the most conformed to His image.

Fortunately this is a matter which admits of an appeal to everyday experience, and we can with confidence ask—Is it so? Is it the case that the man who possesses the gift of extemporary speaking, which of course includes extemporary prayer, is the most spiritual and most Christ-like man? Let an old worthy of the seventeenth century answer—"In extemporary prayer what men most admire God least regardeth, namely, the volubility of the tongue. Herein a Tertullus may equal, nay, exceed St. Paul himself, whose speech was but mean. *The gifts of extemporary prayer and ready utterance may be bestowed upon a reprobate, but the grace thereof, (religious affection) is only given to God's servants.*" (Fuller's Meditations.) Yes, the presumptuous hypocrite will rush into God's presence, and may be able to express his wants glibly, and even eloquently, because he feels no deep sense of Jehovah's holiness and his own sinfulness, but is as calm and cool and self-possessed, as if talking to an earthly equal or inferior; while the true servant of Christ, oppressed by a sense of these things, may be unable to do so, save with stammering lips and faltering tongue, feeling that the place whereon he stands is holy ground; and remembering that God Himself has commanded—"Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God; for God is in heaven and thou upon earth, therefore let thy words be few."

I have now shown you the strong overwhelming authority from Scripture which we possess for our own method of public worship; I have shown you the clear authority we possess from the Old Testament—the clear authority we possess from the New Testament, both before and after Christ's death, and also the shallow nature of the objections which are urged against it from the letter of Scripture, and yet, though our authority is so strong and our proofs so clear, we condemn not others who differ from us, but only ask them not to judge us, and say that our practice is unlawful, sinful, anti-scriptural, while in truth it is the most scriptural and most excellent way. But remember, no matter how excellent and Scriptural may be our practice, that forms of prayer are only the outward expression of worship, and do not constitute worship itself. Strive then as you worship from Sunday to Sunday, to make your worship, through our Scriptural forms, more really spiritual worship—that worship of the heart and soul, which alone God seeks and accepts; and though while upon earth we shall never be able to wait upon God wholly without distraction of spirit, yet it is our duty sedulously to aim at that high standard; and then that loving Master, who has himself felt these distractions, and endured the manifold buffetings of Satan, and sorrowed over the weakness of the flesh, will pardon the shortcomings of His faithful follower, and receive him at the last with the kindly sentence of approval—"He hath done what he could."

THE FIRST CENTURY OF THE COLONIAL EPISCOPATE.

(From the Tract of the S. P. G.)

(CONTINUED.)

In 1869 the See of Natal having been declared by the Bishops of South Africa to be spiritually void, the Rev. W. K. Macrorie was consecrated Bishop of Maritzburg. In 1870 the Bishopric of Zululand was created, and its endowment was raised as a memorial of the first Bishop of the Zambesi who was on the point of commencing work in Zululand when he was summoned to the land in which he breathed his last. In 1869 the congregations in South America and the Missions to Patagonia were put in charge of a Bishop, who took the title of Bishop of the Falkland Island. In 1873 the Province of Kaffraria, or St. John's, which had for years been the sphere of much Missionary work in connection with the Society, was adopted by the Scottish Church, and Bishop Callaway, was consecrated at Edinburg. In 1874 the Missions in Madagascar demanded a Bishop at their head, and the Rev. R. K. Kestell-Cornish was consecrated, the S.P.G., which maintained all the Missionaries in the island after the Bishop's appointment, providing an income in lieu of endowment. In 1878 the See of Pretoria, in the Transvaal, was founded, and in 1884 the martyred Hannington was consecrated Bishop of Eastern Equatorial Africa.

It is not possible to appraise in any exhaustive fashion the value of this Church development on primitive and Apostolic principles, which the foregoing pages have set forth. Figures are inadequate to tell the story; nevertheless, the fact remains, that for the single Diocese planted in 1787 there are now seventy-five in various parts of the world. The clergy in foreign parts who, a century ago, hardly exceeded 200, now number more than 3,500. In every Diocese of sufficient standing to have secured the adequate training of native clergymen, these form part of the Clerical body, and give proof to the world of the Church having struck its roots in the hearts of the people who thus give their sons to the work of the Ministry. In India more than one-third of the whole Clerical body are natives of the country. To the Episcopate the Church is further indebted for Colleges and Universities which in the several Colonies have been founded for the religious education of those who shall serve God both in Church and State; and the whole problem of Ecclesiastical Organization in Synods, Diocesan and Provincial, with all the variety of questions, administrative, financial, and educational, which come before such assemblies, has been solved in the happiest manner, and has furnished guidance and experience for the deliberative assemblies of the Mother Church. These Colonial Synods have also secured for the Laity their full rights in the administration of their Church's affairs, and have accustomed the people to the duty of providing for the maintenance of their clergy. The rude shocks of so-called disendowment, which is, more accurately, the withdrawal of the public subsidies, on the faith of whose continuance Bishoprics have been established and clergy have left their native land, seem but to have drawn out larger measures of self-sacrifice and self-help. The first half century of the Colonial Episcopate passed away before any Bishop was supported by other than public funds; even the Colonial Bishoprics Council looked chiefly to the Consolidated Fund and to Colonial Treasuries for the maintenance of the Dioceses on whose importance they wisely insisted; and it was not until 1847 that a Colonial See was endowed by the spontaneous offerings of the Laity. Within the last twenty-five years the Colonial Churches have lost, in the large majority of cases, all such grants; they have met the change with calmness and fortitude, and have provided permanent endowments which, limited though they

be in amount, go far to make up the loss of assistance which painful experience had shown to be precarious. Few Dioceses now depend on this uncertain source of income, and while some Bishops are maintained by Missionary Societies, the large majority of Dioceses have their own endowments.

If we look back to the times of Sir W. Raleigh, who has been called the Father of English Colonisation, we shall see that just 200 years elapsed before Episcopacy existed in any of our dependencies. The nation had gone on acquiring possessions until it was simple truth and no hyperbole that the sun never set on the British dominions. It is unjust to our forefathers in the Church of the seventeenth and eighteenth centuries to think that they were ignorant of, or indifferent to, the complete organisation of the Church; they were importunate in pressing their claim, but the civil power restrained and forbade the natural and primitive form of Church expansion, which experience has shown to contain the secret of all growth. Although the concession was at last obtained in 1787, each subsequent concession was the result of a distinct and protracted struggle. Now liberty is generally enjoyed; the exceptions are few in number, and are not likely long to continue. Meanwhile the increase of the Episcopate has gone on in something like geometrical progression, and it is to be recorded as one of the characteristics of Archbishop Tait's eventful primacy of fourteen years, that in that period no fewer than twenty-two out of our seventy-five Colonial and Missionary Sees were called into existence.

It remains to state, so far as figures can illustrate history, what has been the share of the Society for the Propagation of the Gospel in the work which has been briefly summarised in these pages. It may be claimed, first, that but for its labours in the early days of the Colonial Empire there would have been no flock in foreign parts for Bishops to tend; the rough conditions of society in a newly or hardly settled country are not favourable to the religious life, and we may take as true the eloquent words of the late Bishop Wilberforce:

"This Society, founded in dark and cold times by the prayers of more than ten righteous men, has come down like an angel of mercy into the troubled waters of our unchristian colonisation, making one and another whole as they stepped into them, for it is not too much to say that to its past labours America and many of our Colonies owe their Christianity."

But beyond this general work, it has been foremost in representing the just demands of the Church to develop its organisation on true lines. If its petitions for an increase of the Episcopate in America and in India were for many years fruitless, at least it has the credit of having done what was possible. In the stress of sudden disendowment, when several Bishoprics seemed on the point of effacement, the intervention of the Society, by guaranteeing Episcopal salaries for a few years, and by leading the way in the formation of endowments, has actually saved not a few Dioceses from extinction. The Bishops of Newfoundland, Algoma, Saskatchewan, Qu'Appelle, New Westminster, Bloemfontein, Pretoria, North Queensland, Honolulu, Singapore, and Nassau, the Missionary Bishops in Japan and Madagascar, and Bishop Caldwell in Tinnevely, have been or are now supported by annual grants from its treasury; the Society has further encouraged the Colonists and the Mother Church to provide permanent endowments by opening funds for the purpose, and by the incentive of large donations from its funds. The Bishoprics of Lahore, Rangoon, Colombo, Singapore, Victoria, (Hong Kong), North China, Capetown, Grahamstown, Natal, Maritzburg, Bloemfontein, Pretoria, Mauritius, Sierra Leone, Christ Church, Wellington, Tasmania, Brisbane, Perth, Goulburn, North Queensland, Antigua, Nassau, Jamaica, Trinidad, Nova Scotia, Newfoundland, Montreal, Algoma, Ont-

ario, Saskatchewan, Qu'Appelle, New Westminster, Gibraltar, are now and will be for all time indebted to the Society for much of the endowments which they possess.

H. W. T.

FAMILY DEPARTMENT.

THE TRINITY.

Holy, Holy, Holy, Lord!
Perfect Three in One!
Co-eternal, ever living
When the ages' course is run.

Holy, Holy, Holy, Lord!
Blessed One in Three!
Round Thy Throne shall endless worship
Evermore be made to Thee.

Glowing seraph lift their voices
In that grand acclaim:
White-robed hosts of ransomed spirits
Magnify Thy name.

Holy, Holy, Holy, Lord!
Trinity Divine,
Through the countless years of Heaven
Shall Thy Glory shine.

—The Pacific Churchman.

TWO FRIENDS.

CHAPTER IX.—(Continued.)

With this Mr. Lacy had to content himself for the moment, and went to join his wife, who was sitting watching by Reggie's bedside.

The boy awoke not long afterwards, and looked round as if surprised at seeing them there; but then he remembered what had happened.

"Oh mother!" he exclaimed, "I thought I should never see you any more."

Mrs. Lacy had to struggle to command her voice.

"Darling," she said "we must all thank God for His goodness to us."

Reggie lay silent for a few minutes, and then opened his eyes again.

"But where is Nat?" he asked, looking round.

Mrs. Lacy started apprehensively.

"What do you mean Reggie, dear?"

"Good, brave, old Nat. It was he who saved me, you know, mother."

Mrs. Lacy looked anxiously at her husband: she was afraid that Reggie was getting light-headed.

"The boy who saved you has gone away, Reggie," said Mrs. Lacy, "but I think he is sure to come again to-morrow, and if not, I shall easily find him out. You must not talk or think about anything to-night."

Reggie lay quiet, but very happy. Nat was found, he considered, and father and mother were more sure than ever to do all they could to help him.

But the next day and the next passed, and the boy did not return, nor could any one in the neighborhood identify him. Nat had thought over the matter on his way home. His first feeling had been one of rejoicing that he had found Master Reggie. But then he remembered that the acquaintance had brought Reggie into trouble before; and he knew now, as he had not known then, that he ought not to lead him into underhand ways. The very fact of what he had done for him was a hindrance, for he felt as if going would be like asking for a reward. He did not even like to speak to Mrs. Clare about it, kind as she was, because it would sound like boasting. He would wait a bit at least before doing anything, and in the meantime it was pleasant to think that Reggie was so near.

Reggie of course was quite sure that it was Nat whom he had seen, but his parents were by no means equally convinced of the fact. The description did not tally at all with that formerly given, and it seemed so natural to suppose that Reggie, just waking out of a dream as it were, had taken the fancy into his head.

"I think it must only have been a dark-eyed

boy, and that must have made you take up this idea," said his mother.

"But I am sure it was Nat," persisted Reggie, just as sure as that you are you, mother, and I am myself."

"I wish he would come, whoever he is," said Mr. Lacy. "But we shall find him out before long I hope, and then you will be satisfied."

"I am only afraid that they may have tramped off somewhere again, and so we shall not find him. But it is strange his having tidy clothes, mother; I do think it is very puzzling."

"And you must not puzzle your head about it dear, or it will ache again. Lie still and I will read to you a little while."

Though there were no serious results from Reggie's very cold bath, yet he had not taken it quite with impunity, and was obliged to lead an invalid life for some days. So when Miss Everson arrived upon her visit, she found him lying on a sofa, in the drawing-room, comfortably covered up with a fur rug. Reggie rather enjoyed the joke, for sofas and arm-chairs had been alike forbidden ground for him, when he was under her roof.

Miss Everson, however, having washed her hands of responsibility as regarded Reggie, was slightly more amiably disposed towards him. It was a trial to her, perhaps, that his accident was really an accident, and not brought upon him by any disobedience which would have served so beautifully to point a moral. As it was, the fact of his not being well, kept him more quiet than usual, and therefore he suited her better. She was quite ready to admire baby, and the way in which Reggie played with and amused her, she allowed to count in his favour.

"Reginald has certainly improved very much since his father came home," she remarked to Mrs. Lacy at the end of the second day. "I always thought he wanted a lighter hand over him, though I did my best."

Mrs. Lacy smiled, and said nothing. She knew that Miss Everson's opinions were of too old standing to be easily rooted up.

They went into the drawing-room to have tea, and then Miss Everson began to speak of another visit that she had to pay in the neighborhood.

"It is to a niece of mine, my only sister's child. She is married to a clergyman. I had not seen her for a long time until last year, when she paid me a visit. And now I am going to her for a few days. I don't know if you have heard of them, their name is Clare?"

"I know the name," said Mrs. Lacy. "And they are really not beyond visiting distance, but we have so many people near us, and our market town is in a different direction from theirs, so we have never made their acquaintance. I shall be very happy to drive you over, though, when you are obliged to leave us."

Miss Everson bowed her thanks. Then turning to Reggie, she said,

"Mrs. Clare told me such an interesting story of a boy in their village, when she came to see me. Such a good, well-behaved boy." This with very decided emphasis. "It seems his mother had not been at all kind to him, but when she was dying he nursed her most devotedly. And he is so industrious and anxious to learn. They found him at first practising reading on the tombstones. But since then he has been taught properly, and has got on so very well, I hear. Most studious and attentive, Reginald,"—this again pointedly. "And Mr. Clare thinks he has decided talent. Besides this, he has a very good voice and great taste for music, so that it seems likely that he may rise to a higher position than he is now in."

Miss Everson did not think it necessary to mention that she was giving help to enable the boy to devote more time to study.

"What is his name?" asked Reggie, who was interested.

"Ashman," replied Miss Everson.

"And his Christian name?"

"I don't remember. Samuel, I think, or Jacob. I know it was a Bible name."

"And did he teach himself to read off tombstones? How curious. How did he learn the letters?"

"He only practised reading there. He had learned a little before. Some good, kind little boy, younger than himself, only think of that, Reginald, had taught him. They used to sit under a hedge and learn, he said."

Reggie jumped to his feet.

"Oh mother, mother, mother," he exclaimed. "It is Nat, it is my Nat. Let us go and find him at once!"

"What does the boy mean?" enquired Miss Everson.

"It is my Nat, Miss Everson, that you found me with; don't you remember? I know I ought not to have gone outside when I was forbidden, and it was being deceitful, and I am sorry. But I was not doing any harm with the boy. I was only teaching him to read, because he wanted so much to learn. It must be Nat. His name is Nathaniel, is it not, Miss Everson?"

Miss Everson looked a good deal puzzled, and a little put out. She drew her cap-strings through her fingers several times, and then she said, "I am not sure but it is, Reginald."

"And it was he who saved me from being downed, the other day. Oh mother, can we go now?"

"I am afraid it is too late to-night, Reggie. You certainly could not go. But we will do so to-morrow morning."

"And you see it was Nat, mother. It wasn't my fancy."

"I don't see it yet, Reggie, but it seems most likely. I am very glad to hope that we shall find the boy to whom we owe so much, and that he should prove to be your old friend."

Reggie could hardly contain himself for delight. He jumped about the room and sang and whistled in a way not at all accordant with Miss Everson's ideas of proper behaviour. But her ideas had met with a great shock. She could not be quite sure of course, but still it seemed extremely probable that this exceedingly good little boy whom she had imagined as spending his playhours in teaching Ashman to read, was one and the same with the Reginald whom she had thought so naughty as to be almost a hopeless character.

It was a considerable exercise of patience to Reggie to wait until after breakfast the next morning, but the carriage was ordered at a very early hour, and the whole party set off for Lawton Vicarage. It seemed quite evident that Nathaniel Ashman was Reggie's Nat, but Mrs. Clare had not heard of his adventure at the pond. However, the school was close at hand, and he was sent for at once. He seemed as ashamed face and blushing as if he had been found out in something wrong, and Reggie looked nearly as shy.

After the facts of the case were ascertained the two boys were sent away together, to renew their friendship more satisfactorily than under so many pairs of grown up eyes.

Reggie felt as if he scarcely knew this Nat, so neat and tidy, and speaking so differently from the one of old. But he had the same kind eyes and the same tastes too, apparently, for he very soon began to offer various pets.

"Oh, Nat, I shall have something to give you now, I hope. For mother said before that she would do something for you. And of course they will do it more than ever now you have saved my life."

"That was nothing, Master Reggie," said Nat; "I didn't even know it was you. If it had been anything to do, I was quite paid back when I found who it was I had got out."

"You dear old Nat!" said Reggie.

"You were the first that was good to me, you were," continued Nat, "and it was the be-

ginning of it, for every one has been good to me, since, I think. Mr. and Mrs. Clare, and Mr. Simmons the schoolmaster—I live with him now—and he teaches me at odd times, too, and I'm learning to play the organ. And then that old lady, Mrs. Clare's aunt, she pays money for me."

"Do you mean Miss Everson?" interrupted Reggie.

"The lady that came with you just now," replied Nat.

"Why!" exclaimed Reggie in amazement, "it was Miss Everson that I lived with at Westhampton. It was she who found us in the hedge and was so angry. Don't you remember? Didn't you remember her?"

"I never saw her again till today," said Nat, "only Mrs. Clare told me about her, and she would send the money."

"It is odd," said Reggie, "and perhaps I should never have found you again if it hadn't been for her. It is odd."

Mr. and Mrs. Lacy had in the meantime been taking counsel with Mr. and Mrs. Clare, and had expressed their desire to do everything that was in their power for the advantage of Nat, to whom a very high character was given.

The oldest and youngest of the party were perhaps the most shaken in their ideas by all these events. Miss Everson was much discomposed. She would not blame herself, she felt sure she had acted rightly; but why had not Reginald told her at the time what he was about? She could not think that comfortably though, for she knew she would not have listened to him. But he was to blame, he himself acknowledged it.

The Lacys were going home, and she was to remain at the vicarage. Reggie lingered behind his father and mother.

"Miss Everson," he said. "Thank you so much for being so kind to Nat. I am sorry I was naughty and troublesome to you; please forgive me."

"There, there, my dear," said Miss Everson, stooping and kissing him, "I am sure you will be a very good boy in future, and a great comfort to your parents."

* * * * *

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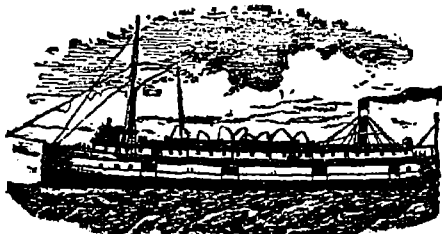
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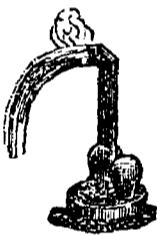
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By NORMAN KERR, M.D., F.L.S., President, Society for the Study of Inebriety; Chairman, British Medical Association Habitual Drunkards Legis. Com., &c.

(Continued.)

The injury to the drunkard herself is terrible—cleanliness, truth, honour, affection, duty, are all offered up at the shrine of Bacchus. Weary, wasted, and worn, wretched in spirit, broken in heart, ruined in soul, a waif on the ocean of human life, tossed on the tempestuous and furious sea of inebriety, she has made shipwreck of all that is beautiful, and true, and good.

For her own sake, for her family's sake, for the country's sake, is there no hope for such? The world replies, "No," and passes unheeding by. The Church preaches that as long as there is life, there is hope for every sinner, but practically deals only in rebuke and denunciation. The State says neither "Yes" nor "No," and treats her as a hardened and incurable criminal with a cell, bread, and water.

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The philosophic profession of medicine has expounded the great truth that there is a physical aspect of Intemperance, the operation of unhealthy influences, of transmitted tendencies to intoxication, of inborn feebleness of resisting power, of innate weakness of will, of inherited susceptibilities to the fell and deceptive power of narcotics. The Christian and the philanthropist have learnt from

the physician that female inebriates can be cured, that they have a body as well as a soul, a casket as well as a jewel, and that no dimness can ever wholly destroy, though it may obscure the lustre of, the gem of Divine life within.

The burdensome weight of alcoholic heredity crushes many a woman to earth. No law is more marked, none more inexorable. There are not a few brave souls who, though they have successfully lived a life of Abstinence, have achieved this only by a gallant and persistent struggle during the whole term of their sojourn on earth. Other disordered bodily states, nervous shock, such as sudden bereavement or worldly ruin, injuries to the head and other injuries, have all acted as causes exciting to a paroxysm of inebriety in constitutions with an alcoholic transmitted inebriate predisposition.

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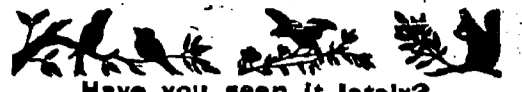
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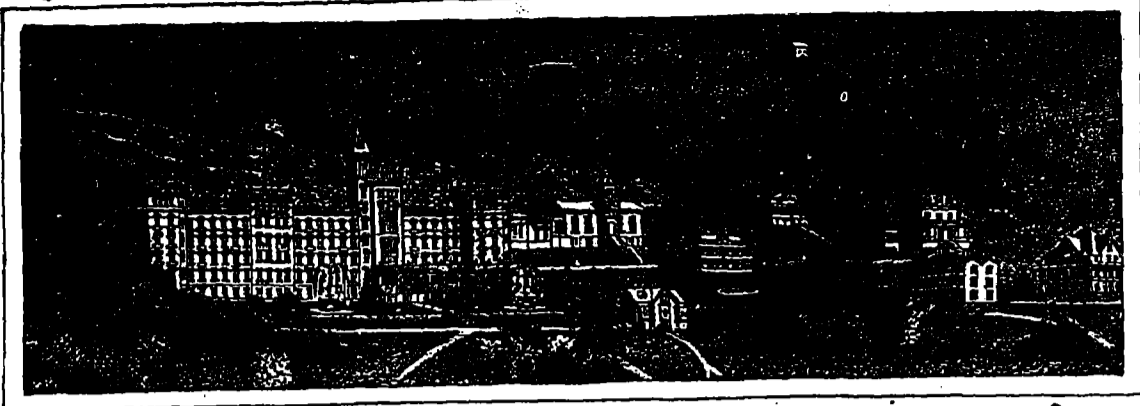
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